male jealousy is quite insufficient; for, in fact, the veiled Moslem woman can "carry on" incognito with far more ease than can her unveiled and recognizable Christian sister. Nor, at any rate, in the lands we are considering, is the Christian husband a whit less jealous than the Moslem. All Christian Scutari was once in a hubbub over the scandalous and shocking conduct of the Austrian doctor and Italian Consul-General. These two gentlemen had publicly exchanged wives on the Consular lawn-tennis court, and these shameless women had each played against her own husband.

I was seriously consulted and failed to convince the disgusted Scutarenes that the proceeding was harmless. How could you tell where it would end?

When I first went to Scutari, in 1901, all the Catholic married women wore a long lace veil pinned across the lower part of the face and draped over the head. Unmarried Catholic girls still, I believe, shroud their heads entirely in a thick cotton wrapper, leaving only a peep-hole.

Most of the Orthodox peasants of Macedonia, both Bulgar and Greek, wore a large handkerchief folded into a triangle over their heads and arranged the two long corners across the mouth and tucked them in securely on either side. The mouth was very often thus covered, too, by Montenegrin maidens; and by Christian women in Bosnia.

Sir James George Frazer states, giving many examples, that the covering of the mouth is connected with the belief that the soul may escape by it or evil spirits enter by it, and that complete veiling is probably a protection also from the Evil Eye.

That the mouth is the important spot is shown by the Moslem girls of Bosnia, who, when caught unveiled at a well, or on the hill-side with their flocks, will sometimes seize a handkerchief hastily between their teeth and then seem to think themselves sufficiently protected.

Now evil eyes and bad spirits swarm in the Balkans; and the soul always escapes by the nose or mouth. "My soul was in my nose all the time!" cries the Montenegrin when telling of an escape from danger.

"That brought your soul into your nose!" said the horse-boy when my horse nearly came down with me. The tying of a handkerchief over the holes through which it might escape is a very reasonable precaution.

Women who do not protect themselves with a veil, deck themselves and their children with a mass of beads and dingle-dangles. These things are to act as it were as lightning-conductors to attract the glance of the Evil Eye and save their persons from it. The veiled and hooded woman wears no ornament outside her outdoor garment.

The bride, both Catholic and Moslem, is veiled from head to foot.

AGE

121 THE dimension of time can never be neglected in studying the properties of bodies, including those of human beings. Time is the scale on which we grow to maturity and shrink into old age. In this particular study time sets us 3 problems: (1) what is the range of the series in terms of age groups, and how do the component tribal subseries vary in this respect; (2) in what way does its age distribution affect the comparability of this with other series; and (3) to what extent, if at all, do differences in age account for the intertribal differences in growth, form, pigment, and pilosity, discovered in the last chapter?

ACCURACY OF THE PRESENT DATA

●561 *128 Probably not more than a dozen of the younger men whom I measured knew exactly how old they were. None of the older men did. The Gheg mountaineers work and play by families, and not by age grades. Nothing in their way of living makes a precise knowledge of age useful. Sometimes when I was measuring a group of 20 or 30 men, all from

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*128 the same place, certain members of the elder generation might know who was the oldest, and the birth order of the others on down, but they would not know how old any one man might be. Sometimes they could date a birth roughly by some local historic event, and this would give a serviceable anchor. More often I had to use my own judgment on the basis of tooth eruption, loss, and wear; wrinkling, graying, and the like. When asked their ages the men would usually reply in round numbers, "About 50," "Perhaps 40," etc., and most senile individuals declared themselves to be 100.

Possessing no illusions as to my ability to judge age in mature, outdoor-living white males, I believe that the degree of accuracy of the age judgments so made must vary considerably. We are faced with a probable error, not only of sampling, but also of the accuracy of the material itself. The latter renders the use of refined statistical constants specious. Table 10 takes only the first source of error into consideration.[1]

[1] [see cat. 116, p. 71c -- Analyst]

[p. 71(b)]

8: Coon E-5 (1929-30; 46-48) 1950 EG1 Albania EG1
Highland Ghegs

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TABLE 10: AGE.

TRIBE	No.	RANGE	MEAN P.E.	σ P.E.	V P.E.
Total series	1063	18–65+	39.40 ± .26	12.50 ± .18	31.73 ± .66
Malsia e Madhe	105	20–65+	38.05 ± .71	10.80 ± .71	28.38 ± 1.32
Dukagin	106	25–65+	37.80 ± .61	9.25 ± .43	24.47 ± 1.13
Malsia e Jakovës	104	18–65+	35.85 ± .75	11.50 ± .54	32.08 ± 1.50
Has	113	18–65+	44.30 ± .82	12.95 ± .58	29.23 ± 1.31
Luma	108	18–65+	36.70 ± .87	13.50 ± .62	36.78 ± 1.69
Puka	101	18–65+	36.10 ± .92	13.70 ± .65	37.95 ± 1.80
Mirdita	101	21–65+	43.60 ± .85	12.60 ± .60	28.90 ± 1.37
Zadrima	105	21–65+	43.70 ± .78	11.80 ± .55	27.00 ± 1.26
Mati	103	18–65+	35.80 ± .67	10.10 ± .47	28.21 ± 1.33
Dibra	108	18–65+	42.00 ± .88	13.55 ± .50	32.26 ± 1.48

PERCENTILE DISTRIBUTION

	No.	PER CENT
18–20	12	1.1
21–24	99	9.3
25–29	155	14.6
30–34	166	15.6
35–39	162	15.3
40–44	129	12.1
45–49	103	9.7
50–54	88	8.3
55–59	52	4.9
60–64	56	5.3
65+	41	3.8
	1063	100.0